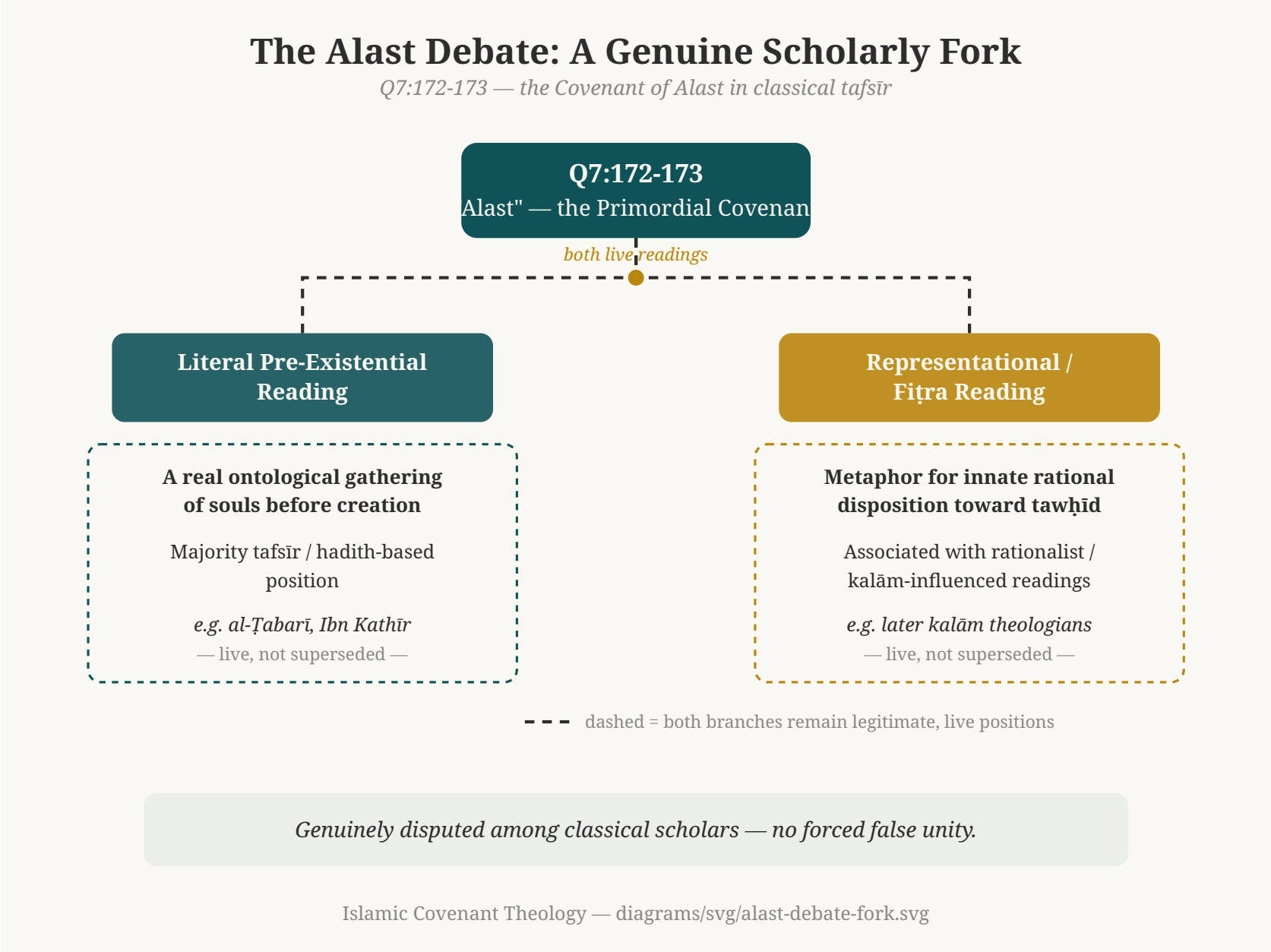
Islamic Covenant Theology

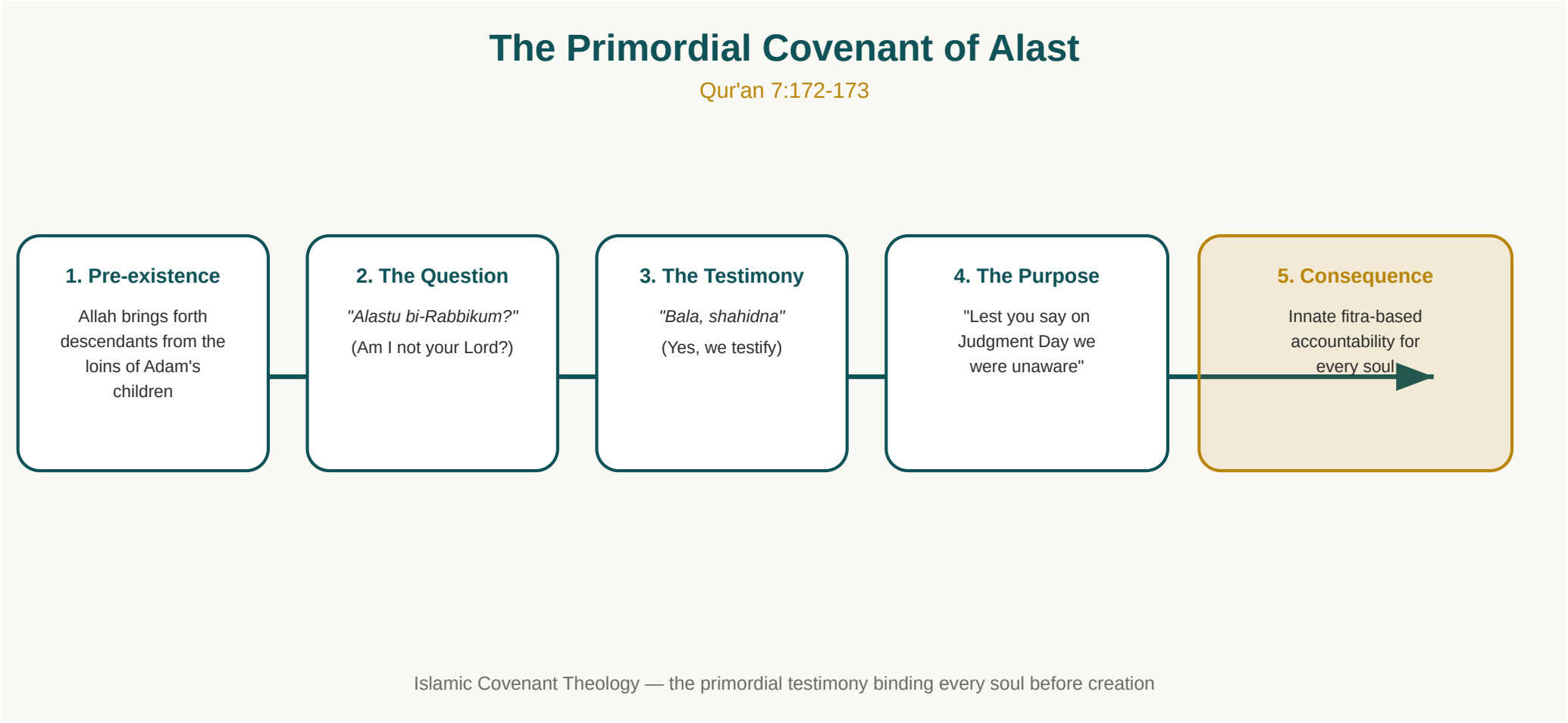
Diagram Set — 18 figures

Compiled 2026

Alast Debate Fork


The Alast Debate: A Genuine Scholarly Fork
Q7:172-173 — the Covenant of Alast in classical tafsīr
Q7:172-173
Alast" — the Primordial Covenan
both live readings
Literal Pre-Existential Reading
Representational / Fiṭra Reading
A real ontological gathering of souls before creation
Majority tafsīr / hadith-based position
e.g. al-Ṭabarī, Ibn Kathīr
— live, not superseded —
Metaphor for innate rational disposition toward tawḥīd
Associated with rationalist / kalām-influenced readings
e.g. later kalām theologians
— live, not superseded —
dashed = both branches remain legitimate, live positions
Genuinely disputed among classical scholars — no forced false unity.

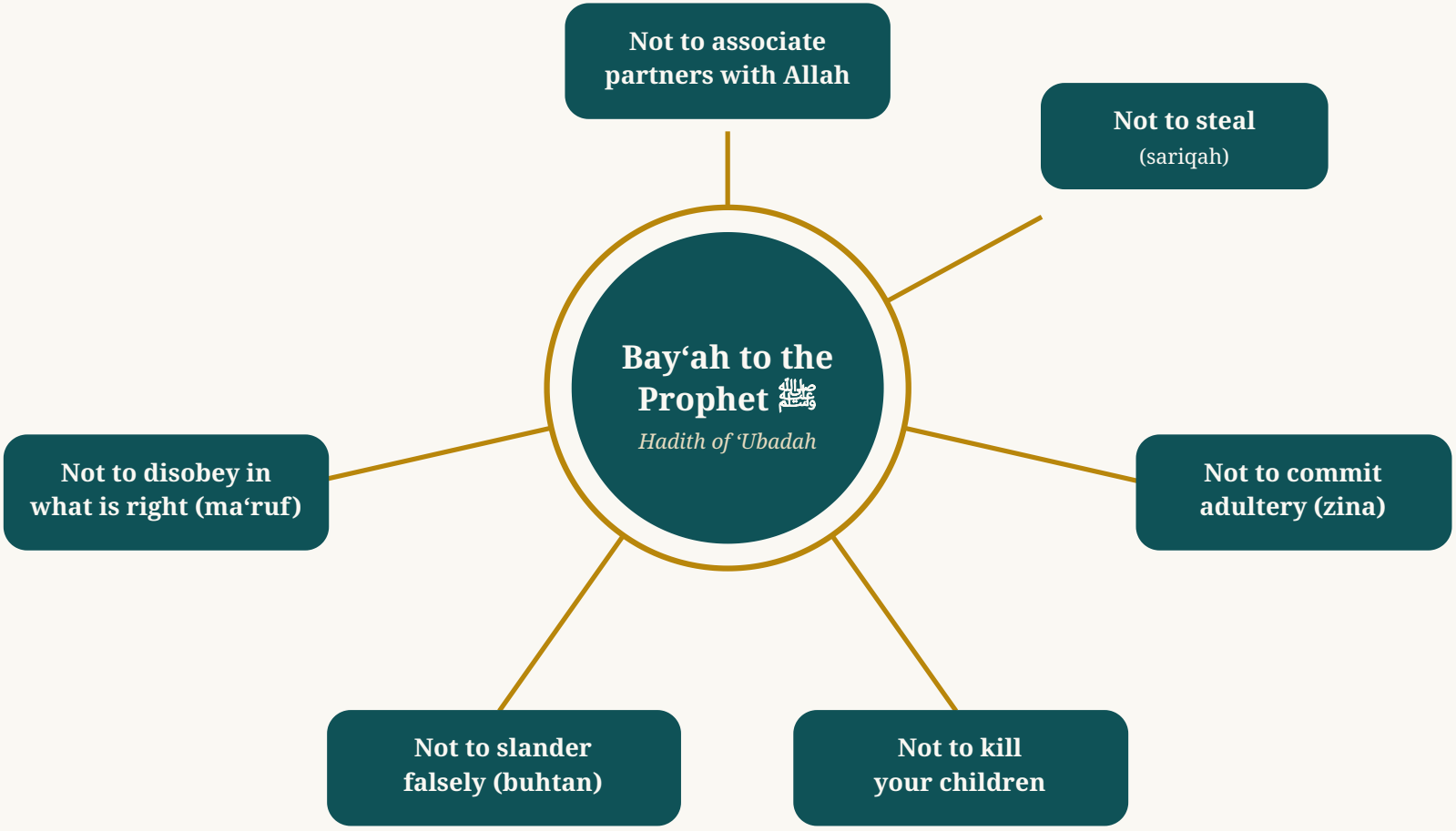
Alast Timeline


The Primordial Covenant of Alast
Qur'an 7:172-173
1. Pre-existence
Allah brings forth descendants from the loins of Adam's children
2. The Question
"Alastu bi-Rabbikum?"
(Am I not your Lord?)
3. The Testimony
"Bala, shahidna"
(Yes, we testify)
4. The Purpose
"Lest you say on Judgment Day we were unaware"
5. Consequence
Innate fitra-based accountability for every soul
Islamic Covenant Theology — the primordial testimony binding every soul before creation

Bayah Structure

The Structure of the Prophetic Bay‘ah

Six conditions of allegiance, based on the hadith of ‘Ubadah ibn al-Samit (Bukhari/Muslim)


Not to associate partners with Allah
Not to steal (sariqah)
Bay‘ah to the Prophet ﷺ
Hadith of ‘Ubadah
Not to disobey in what is right (ma‘ruf)
Not to commit adultery (zina)
Not to slander falsely (buhtan)
Not to kill your children

Islamic Covenant Theology — the Prophetic pledge as paradigm of personal moral covenant

Christian Ct Contrast

Islamic Covenant Theology vs. Christian Reformed Covenant Theology

CONTRAST — not synthesis

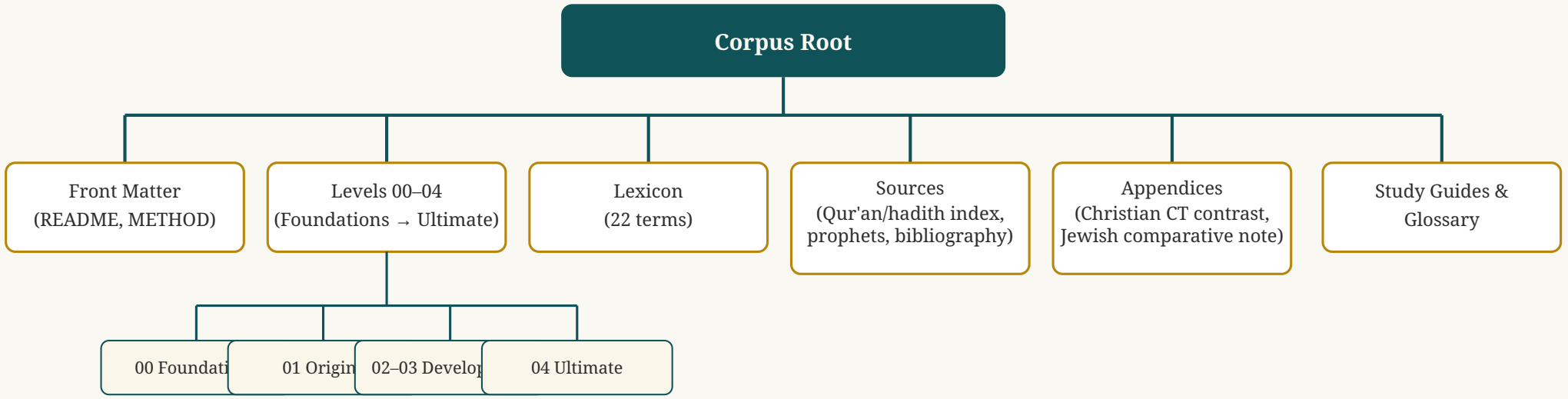
Islamic Framework (this corpus)	Christian Reformed Covenant Theology
• No federal headship (Q17:15, Q6:164 — no soul bears another's burden)	• Federal headship of Adam/Christ
• Alast: every soul testifies for itself	• Original sin inherited
• No works/grace/redemption tripartite structure	• Covenant of Works / Grace / Redemption
• No old/new testament supersession typology	• Old Covenant -> New Covenant typology

Appendix comparison for orientation only — Islamic covenant theology is not a variant of Reformed federalism.

Contested Issues Matrix

Contested Issues Register
What is agreed, disputed, or speculative in covenant theology
AGREED
DISPUTED
SPECULATIVE / MODERN
Nature of Alast
(literal vs. representational)
Two live classical readings persist
Scope of mīthāq al-nabiyyīn
(all prophets or a subset)
Covenant of the prophets affirmed
Exact roster of names disputed
Legal force of dhimma
in changed political contexts
Classical terms vs. nation-state realities
Modern reapplication debates ongoing
This corpus's "Mīthāq Paradigm" systematization
Original synthesis, not classical consensus
Scholarly consensus
Live classical disagreement
Modern or original, not classical
A single issue may carry markers in more than one column.
Islamic Covenant Theology — diagrams/svg/contested-issues-matrix.svg

Corpus Map



How to use this map

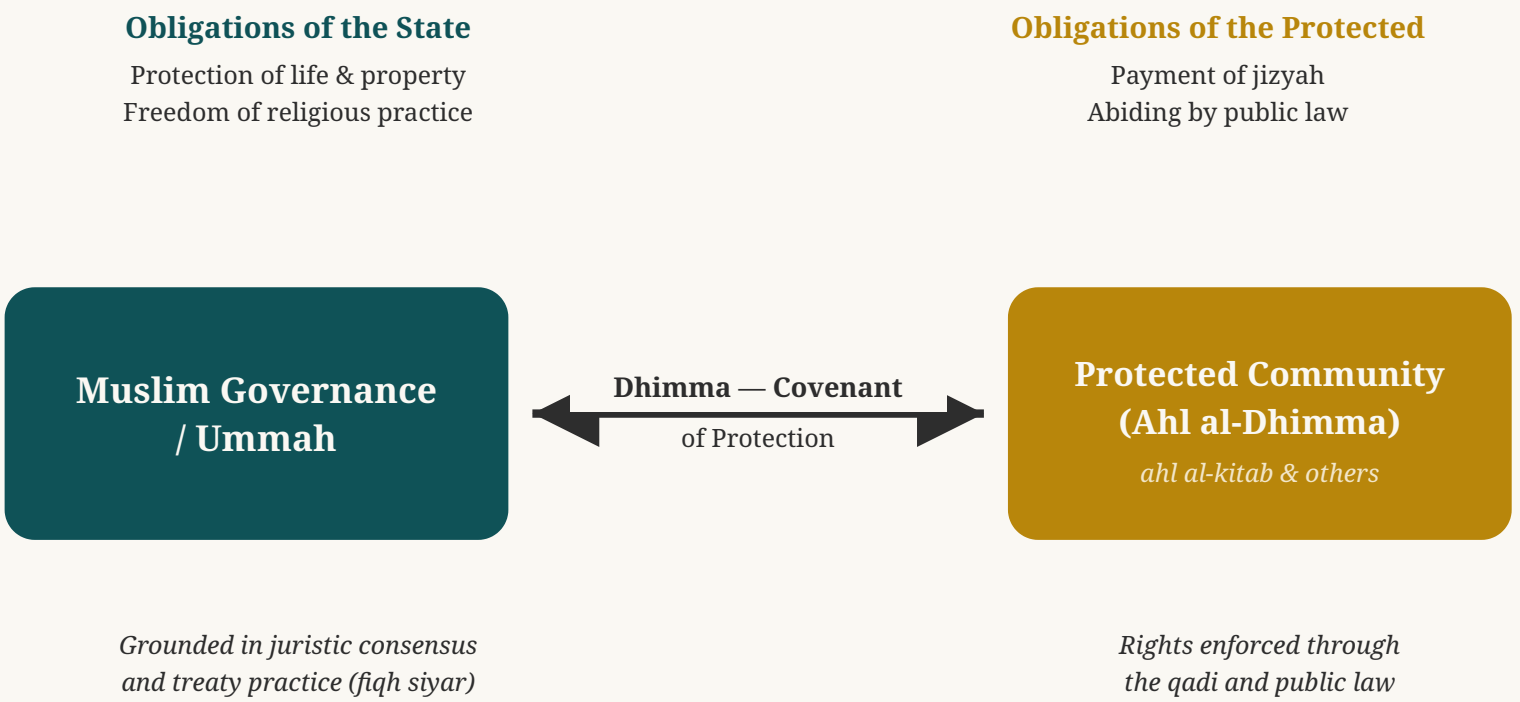
This chart functions as a visual table of contents for the corpus. Begin at Front Matter, progress through Levels 00–04, and consult the Lexicon, Sources, and Appendices as cross-reference material. Study Guides & Glossary support independent reading.

Top-down organizational map of the Islamic Covenant Theology corpus.

Dhimma Relationship

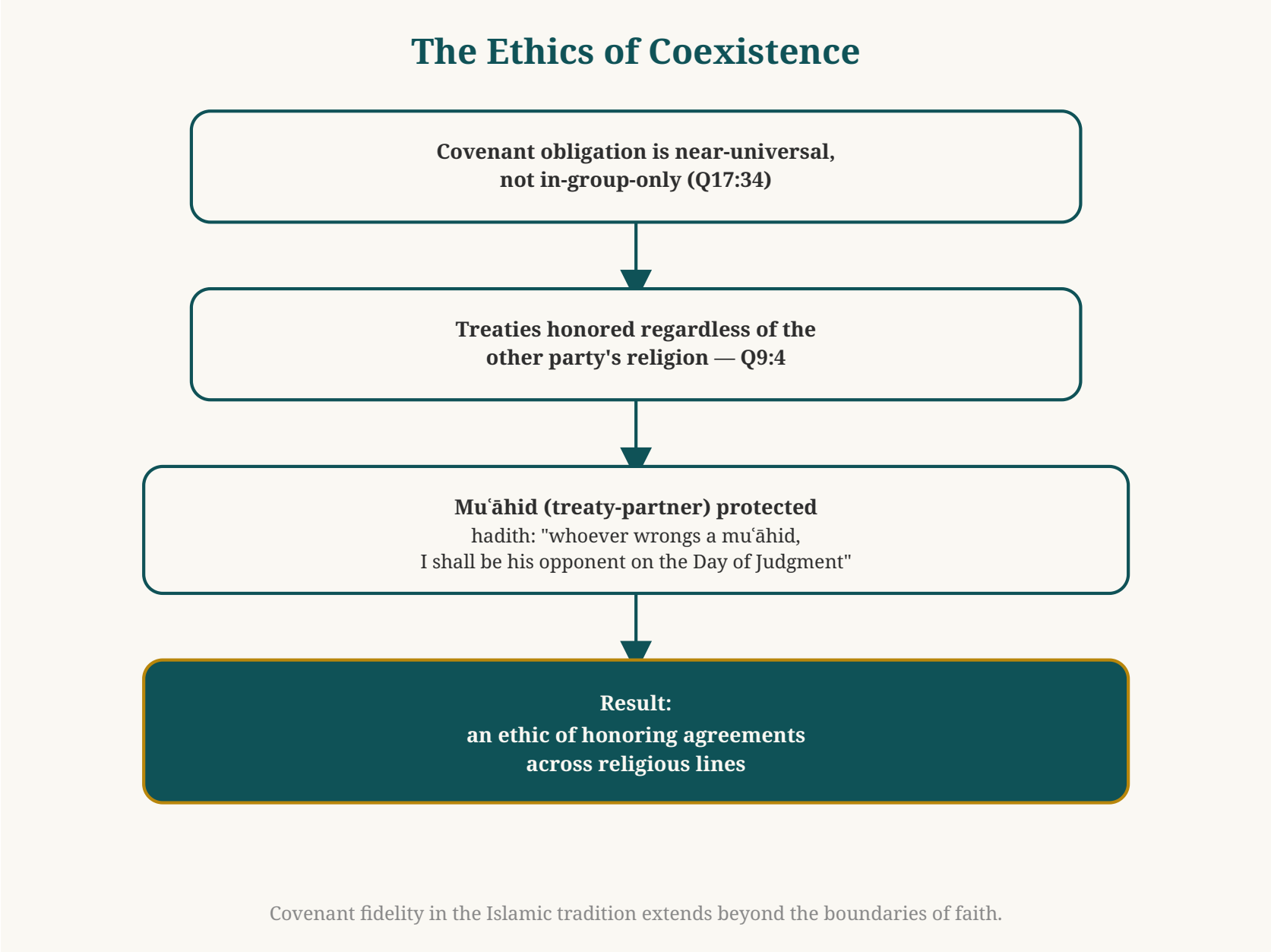
The Dhimma Covenant of Protection

A bilateral fiqh relationship between governance and protected community

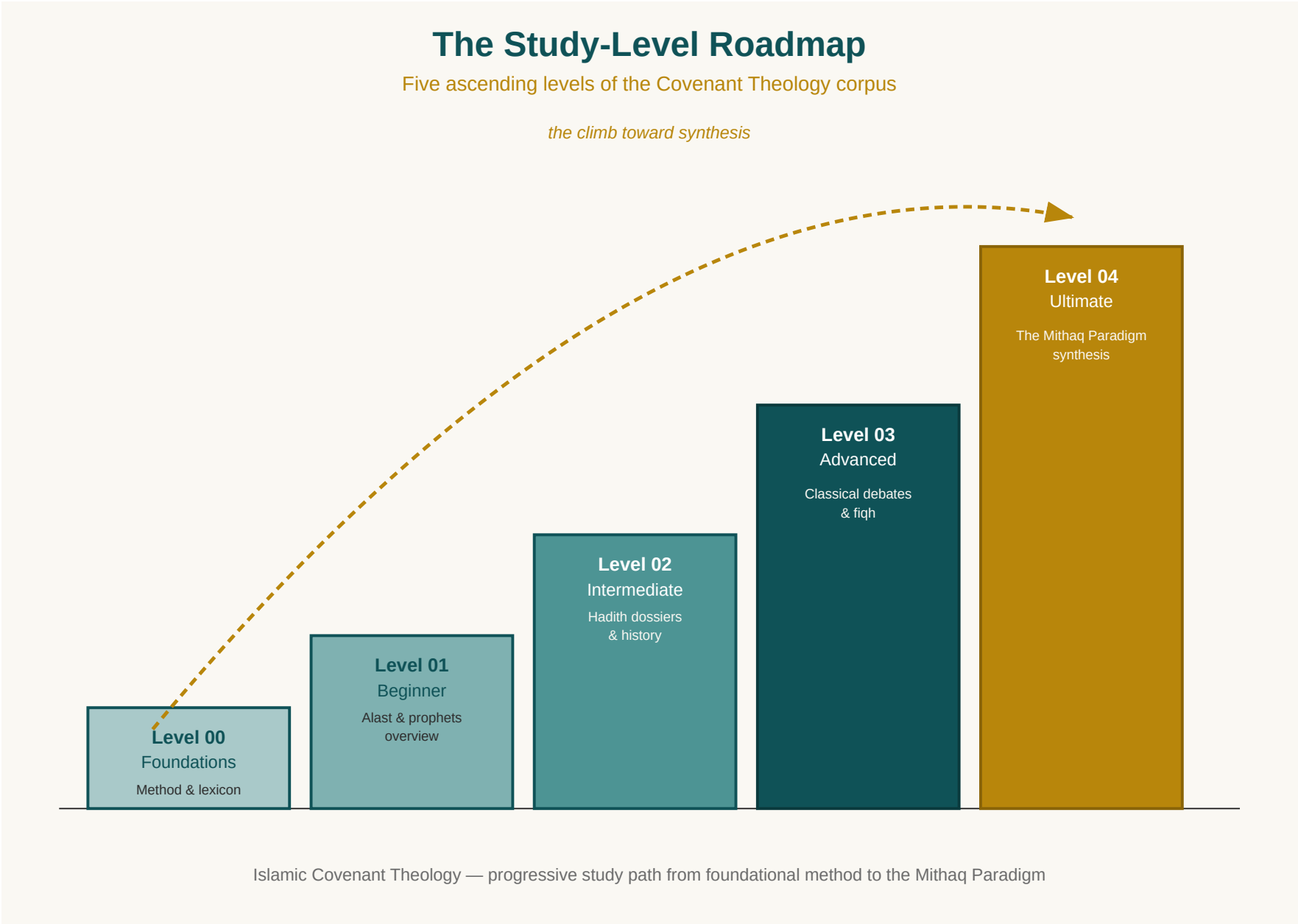

Obligations of the State
Protection of life & property
Freedom of religious practice
Obligations of the Protected
Payment of jizyah
Abiding by public law
Muslim Governance / Ummah
Dhimma — Covenant
of Protection
Protected Community (Ahl al-Dhimma)
ahl al-kitab & others
Grounded in juristic consensus and treaty practice (fiqh siyar)
Rights enforced through the qadi and public law

Historical/fiqh application — Q9:8, Q9:10 theological root; distinct from theological mithaq (primordial covenant).

Ethics Of Coexistence


The Ethics of Coexistence
Covenant obligation is near-universal, not in-group-only (Q17:34)
Treaties honored regardless of the other party's religion — Q9:4
Muʿāhid (treaty-partner) protected
hadith: "whoever wrongs a muʿāhid, I shall be his opponent on the Day of Judgment"
Result: an ethic of honoring agreements across religious lines
Covenant fidelity in the Islamic tradition extends beyond the boundaries of faith.

Level Roadmap



Madhhab Comparison

The Four Sunni Madhhabs on Oaths & Contracts

Comparative overview relevant to covenant (mīthāq) material

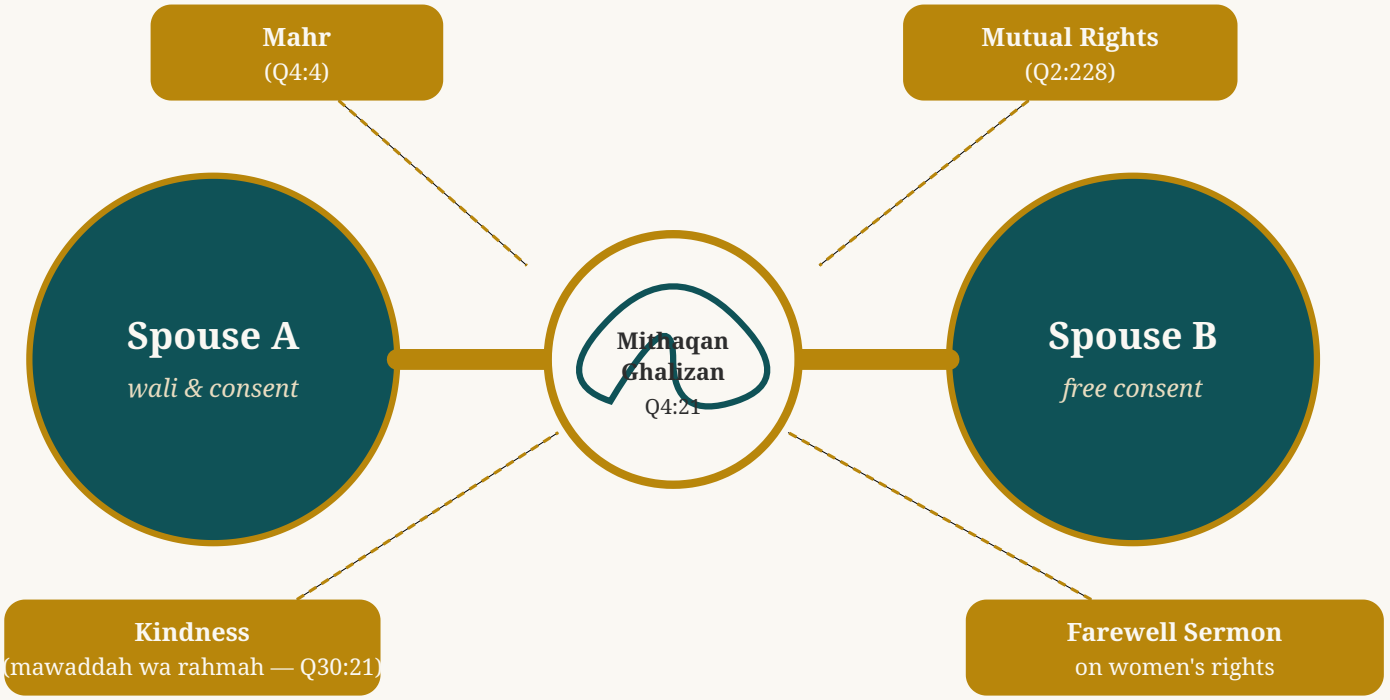
Ḥanafī	Mālikī	Shāfiʿī	Ḥanbalī
Oath Expiation (kaffārah)			
Flexible; intent (niyyah) weighted	Custom (ʿurf) shapes wording	Literal wording strictly binding	Text + intent both weighed
Contract (ʿaqd) Validity Conditions			
Offer/acceptance; broad ancillary terms	Maṣlaḥah-informed; local custom weighted	Strict formal pillars; precise wording required	Textual conditions given wide latitude
Treaty-Breaking (naqḍ al-ʿahd) View			
Voidable on clear enemy breach	Public interest can override	Binding until formal termination	Emphasis on textual fidelity

Short-form comparison — full juristic detail is treated in the corpus prose.

Marriage Covenant

Nikah as Mithaqan Ghalizan

Marriage as "a solemn covenant" — Qur'an 4:21



Islamic Covenant Theology — marriage as a mutual, binding covenant, not a mere contract

Mithaq Paradigm Axioms

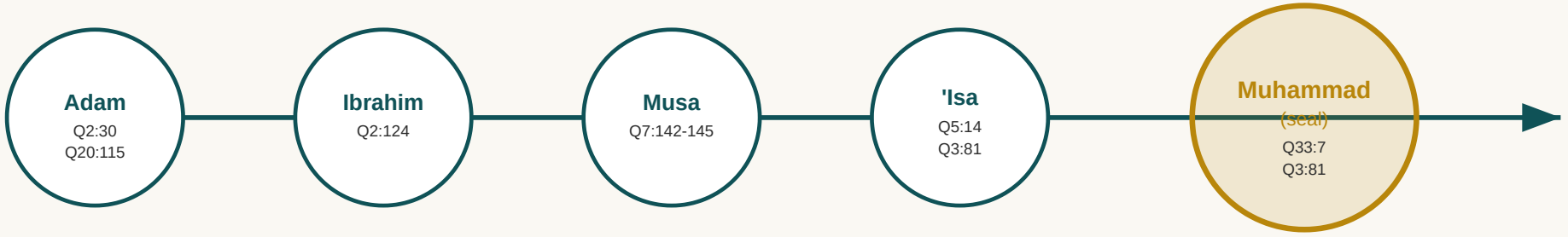
The Mīthāq Paradigm
⚠ Mīthāq Paradigm — a constructed ijtihād-level synthesis, NOT revealed doctrine
Level 04 capstone synthesis of this corpus
Axiom 1
All obligation flows from a prior divine-human bond rooted in creation
Axiom 2
Covenant fidelity is expressed across legal, ethical, and ritual domains
Axiom 3
Covenant breach carries this-worldly and eschatological consequence
LIMITS
open to revision, not ijmāʿ, not binding

Structural map of the Mīthāq Paradigm's grounding axioms and stated limits.

Prophets Covenant Chain

The Prophetic Covenant Chain

Mithaq al-Nabiyyin — Qur'an 3:81

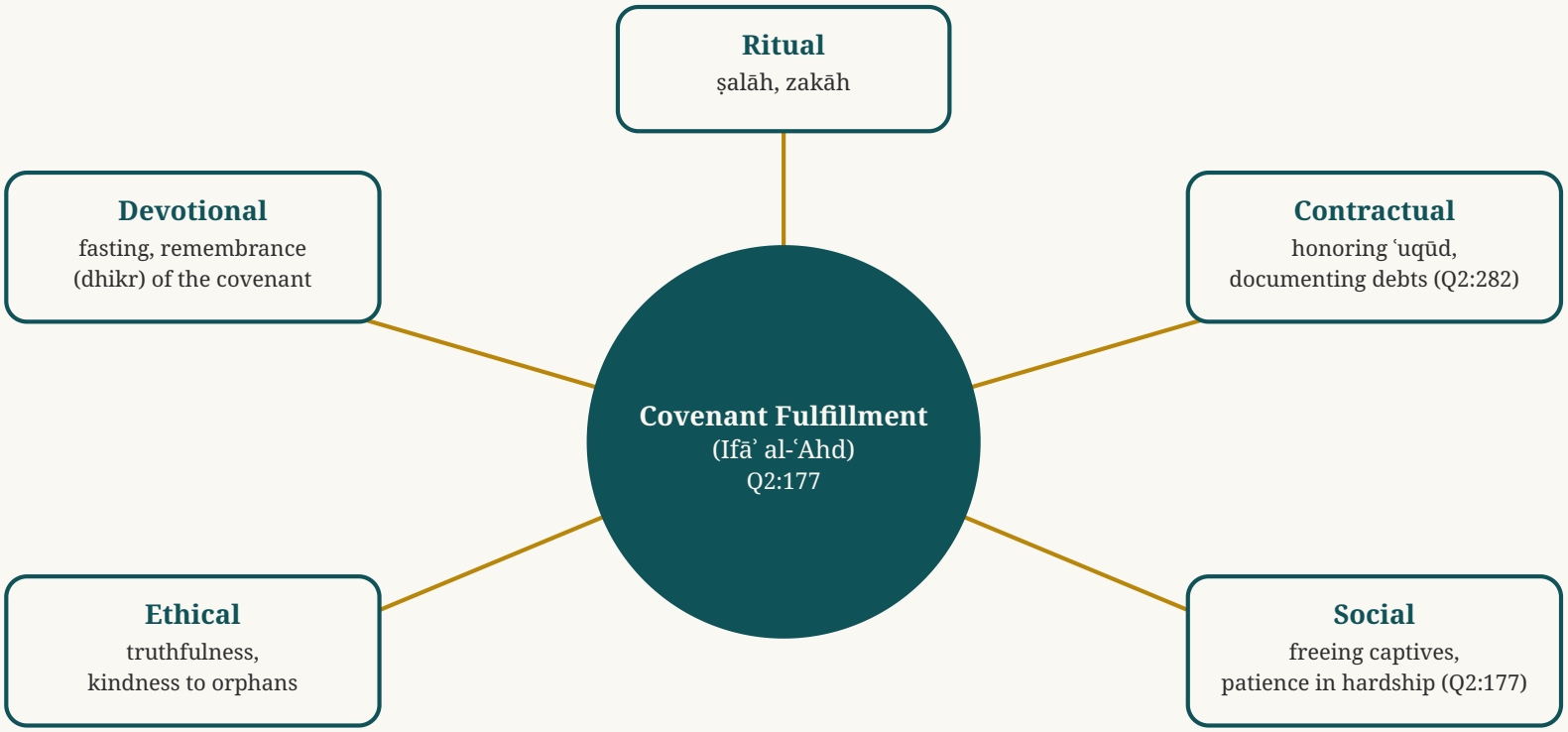


Q3:81's mithaq al-nabiyyin binds every prophet to affirm and support the one who comes after him, a chain of covenants converging on Muhammad ﷺ, **the Seal of the Prophets.**

Islamic Covenant Theology — each prophetic mission renews and extends the covenant of the one before it

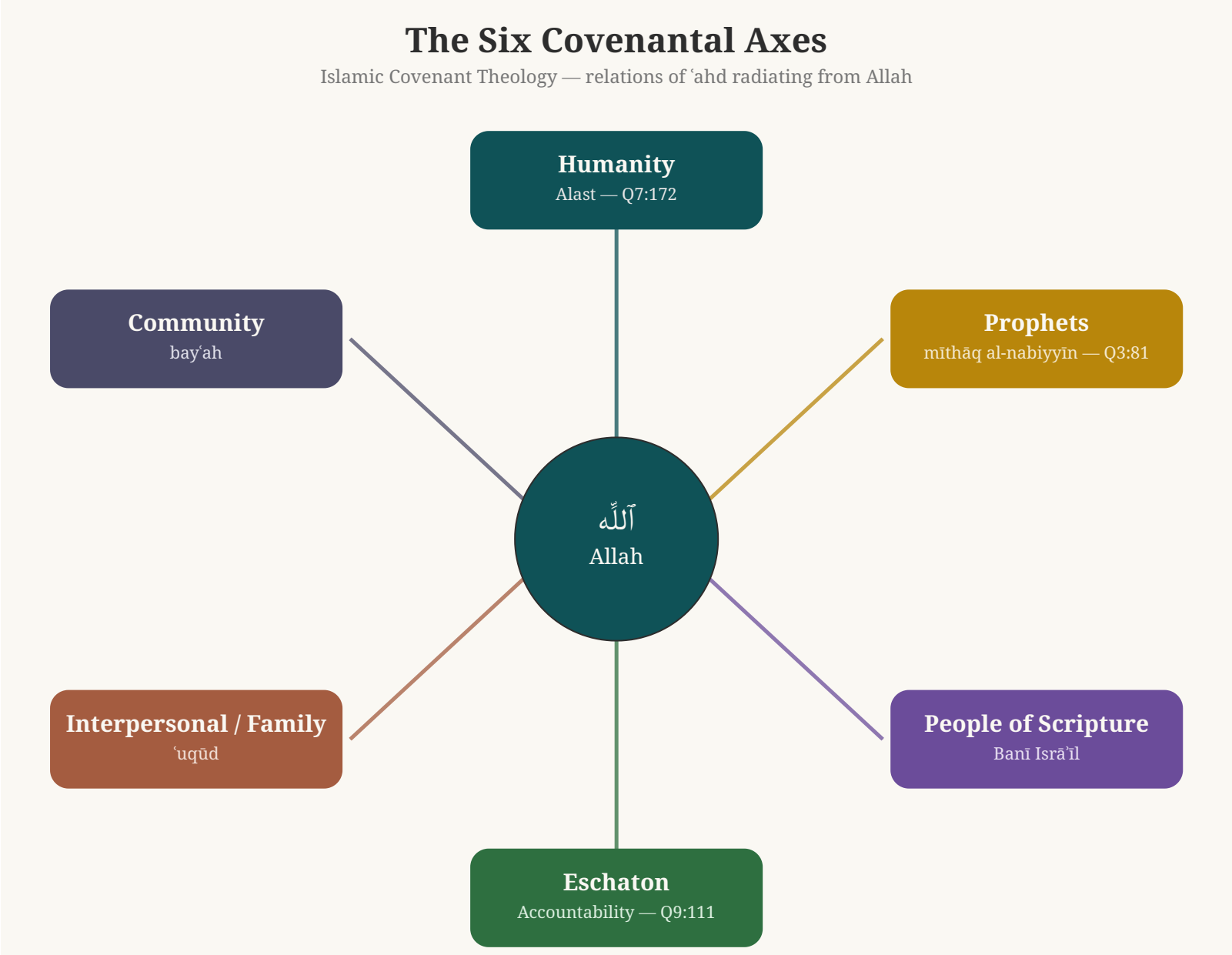
Shariah Covenantal Program

Sharīʿa as Covenant Fulfillment

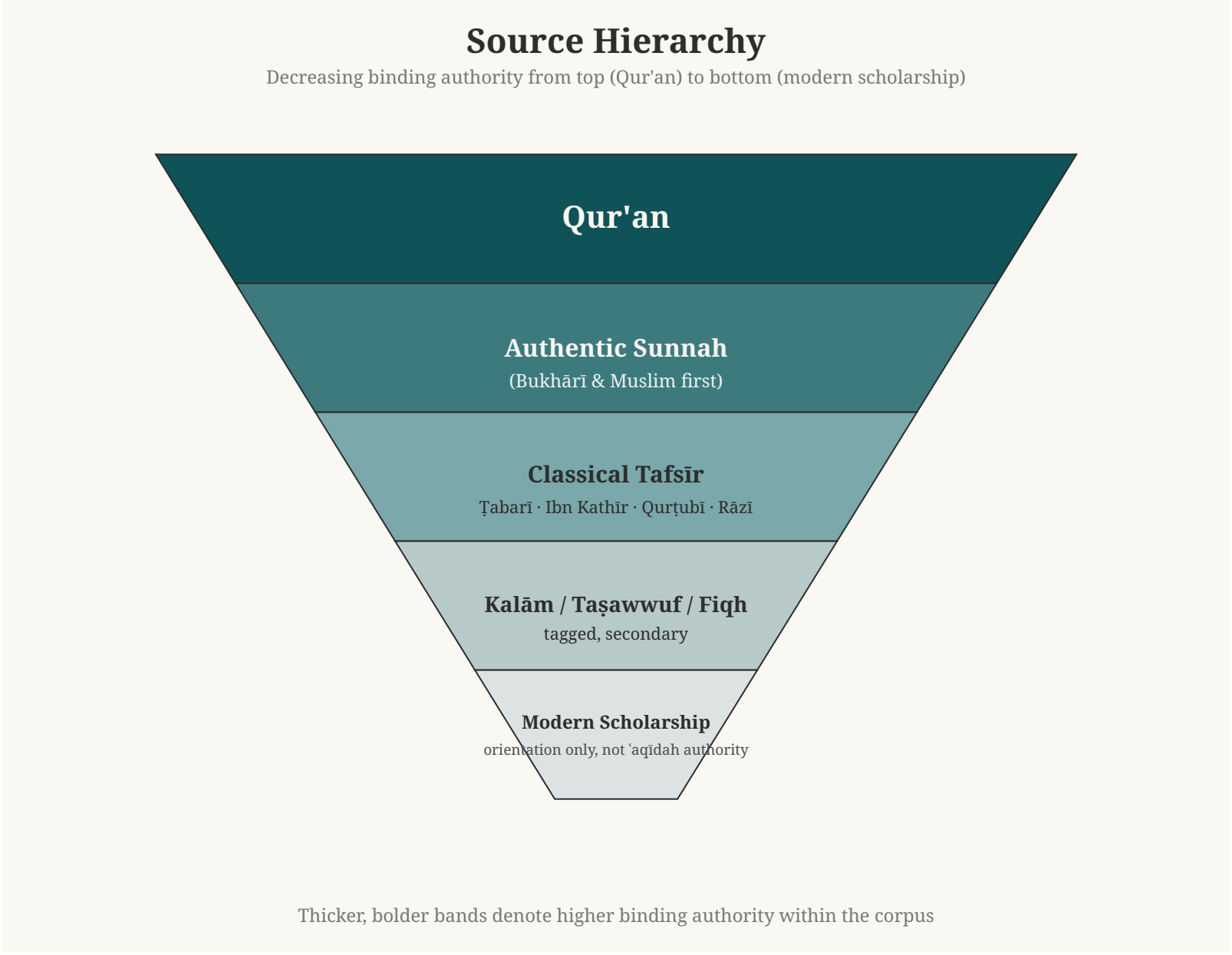


Sharīʿa commands enact the fulfillment (ifāʾ) side of the divine covenant.

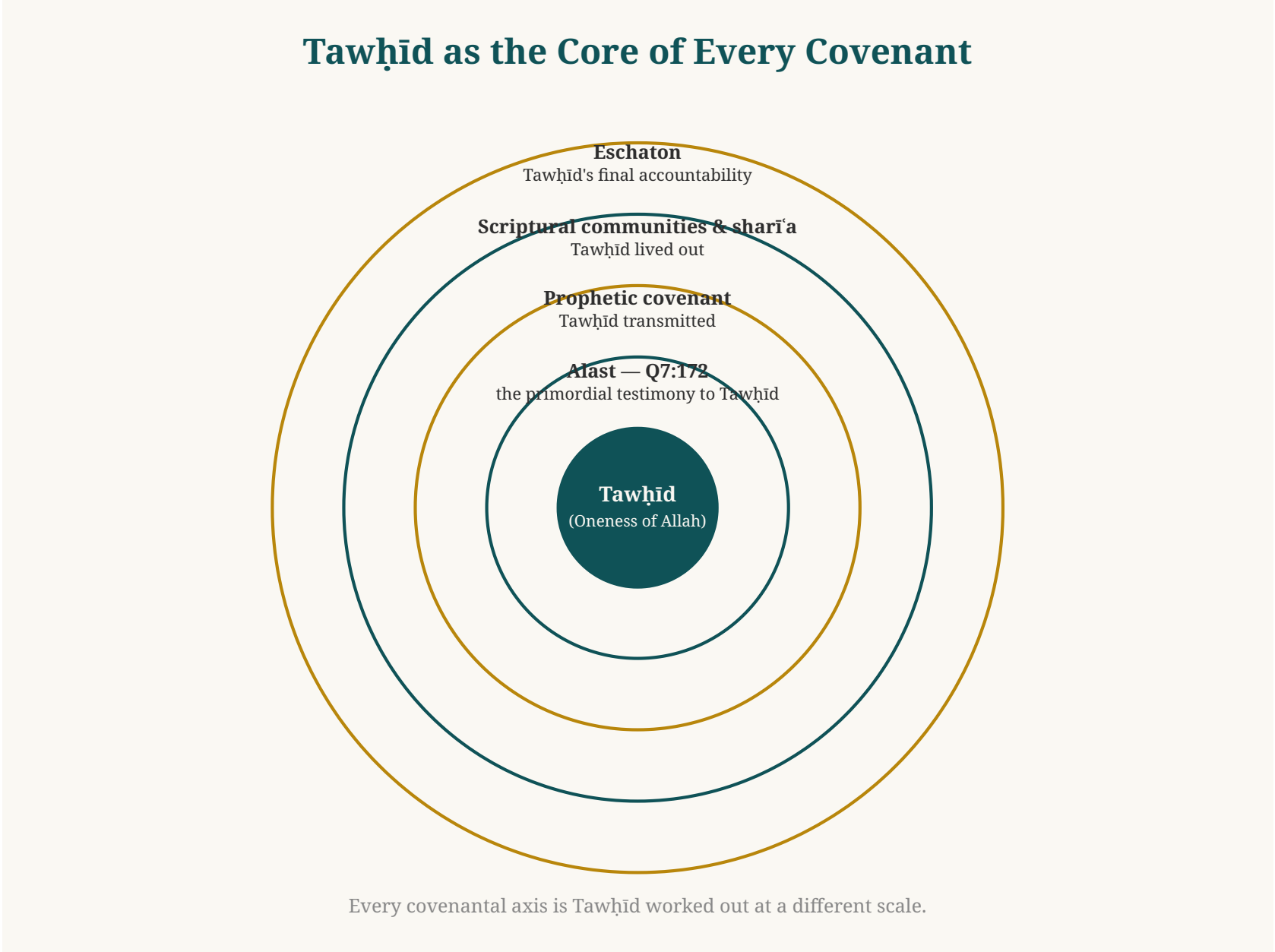
Six Axes


The Six Covenantal Axes
Islamic Covenant Theology — relations of ʿahd radiating from Allah
Humanity
Alast — Q7:172
Community
bayʿah
Prophets
mīthāq al-nabiyyīn — Q3:81
ٱللَّه
Allah
Interpersonal / Family
ʿuqūd
People of Scripture
Banī Isrāʾīl
Eschaton
Accountability — Q9:111

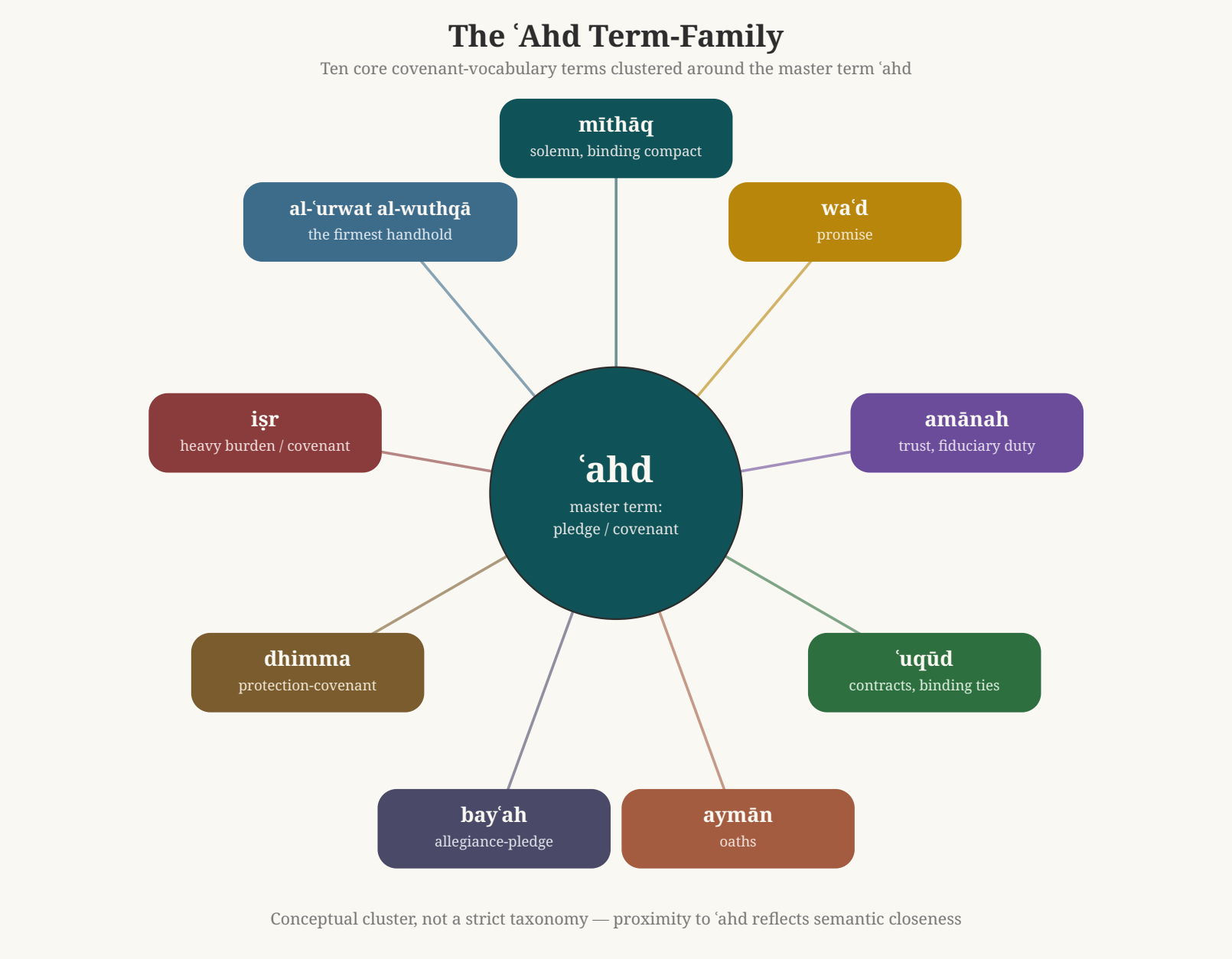
Source Hierarchy


Source Hierarchy
Decreasing binding authority from top (Qur'an) to bottom (modern scholarship)
Qur'an
Authentic Sunnah
(Bukhārī & Muslim first)
Classical Tafsīr
Ṭabarī · Ibn Kathīr · Qurṭubī · Rāzī
Kalām / Taṣawwuf / Fiqh
tagged, secondary
Modern Scholarship
orientation only, not ʿaqīdah authority
Thicker, bolder bands denote higher binding authority within the corpus

Tawhid Nested



Term Family


The ʿAhd Term-Family
Ten core covenant-vocabulary terms clustered around the master term ʿahd
mīthāq
solemn, binding compact
al-ʿurwat al-wuthqā
the firmest handhold
waʿd
promise
iṣr
heavy burden / covenant
ʿahd
master term:
pledge / covenant
amānah
trust, fiduciary duty
dhimma
protection-covenant
ʿuqūd
contracts, binding ties
bayʿah
allegiance-pledge
aymān
oaths
Conceptual cluster, not a strict taxonomy — proximity to ʿahd reflects semantic closeness